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MASONIC OBLIGATIONS.

How can masons have taken the oaths as they are revealed? It seems impossible that wise men should have proceeded to ingulph one impious oath after another, like the inebriating cup which creates the thirst it is intended to satisfy! Those men who have never taken these oaths, justly require most ample proof of their truth, before they can believe it possible, that our *best* citizens have assumed, and are still subject to, such unhallowed obligations.

Men that are tempted to become Freemasons, and join the Lodge, do it soon after they come of age, and before they have acquired experience in life. They see that Freemasonry gives influence and consequence: which youth, at least, are apt to desire. To attain its importance, or power, they must submit to the rules of the secret order; and the first rule of Freemasonry being secrecy, they can only imagine the rest; and thus it is imagined:

"To take an unknown oath is a fearful step; but to attain this influence or object in view, I must take the

oath. Washington has done it, and La Fayette; the clergy do it, and no man's warning voice is heard to cry: 'there is death in the pot.' So it must be an innocent oath; and I will submit to the venerable forms of this most ancient and renowned mystery, especially as it was perfected by Solomon, and patronized by St. John."

I confess that this kind of reasoning satisfied the fears, and overcame the scruples, of one, so far as to make him willing to submit to the rites of initiation used by this mysterious and respectable society, even to the taking of an unknown oath; and having been misled by example, his example shall not mislead another.

The candidate for masonry having made up his mind to submit to the initiatory rites, is not surprised at the requisition of a material change in his apparel, or by a hood over his eyes. He was expecting some strange thing; his mind was prepared for it; and, being blinded, he knows not whether it is a rope that is tied round his neck, or an apron string from the loins of the worshipful Master of the wonderful lodge. He is led from the preparation room to the lodge room, unconscious that he is both hoodwinked and haltered, like a felon for the gallows. He only finds, as he had expected to find, strange proceedings; and in the midst of masonic prayer and mummery, and solemnly enacted farce, he is made to kneel and repeat the oath after the master.

Does a scruple arise in his bosom, it is overpowered by the novelty of his situation, and by the confidence he places in the friends around him, and in the good men who have travelled this road before him, without having raised a monument to warn future adventurers; he puts the scruple down and submits to the whole oath with the firm assurance that so all masters and fellows have done before him from the time of king Solomon. Few

men, so situated, have a judgment sufficiently prompt and clear to discern the error they are committing; and if they do, cable-towed and blinded, with a mason on each arm to attend, especially if they prove refractory, it is too late to retreat; the mind of the half naked and shivering novice is not equal to the effort of resisting such a host of difficulties. He had expected strange things, and he is not surprised to find them.

But in this degraded posture, what unjust oath does he swear?

At the lips of the "*Most Worshipful*," on his knees, profanely in presence of Almighty God, he swears "always to hail, conceal, and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of Ancient Freemasonry." This oath is that by which criminals are emboldened to hail their brethren upon the bench, or in the jury box. *Morgan*, the *Le Roy Convention*, the *Three Distinct Knocks*, *Jachin and Boaz*, and *Carlisle*, AGREE in revealing it as an oath of Freemasonry. [These are titles of distinct Revelations of Freemasonry; that by *Morgan*, and by the *Le Roy Convention*, is well known. *Jachin and Boaz* was published in London between 1770 and 1780, I think. The *Three Distinct Knocks*, London, 1795. *Carlisle's*, London, 1825.] The harm of it is that it cannot in its strictness be kept. It is too much "always to hail," i. e. to recognize, to acknowledge the presence of a mystic brother by secret signs. Gentlemen seeing these masonic arts about a vagabond, find it hard to hail them. "Conceal and never reveal any part or parts, point or points of the secret arts." Possibly one cannot speak, or write, without revealing some point or parts of the secret arts of Freemasonry. And so, many conscientious persons *dare not speak*, when Freemasonry is mentioned, lest they forfeit their peace by a breach

of the oath. We commend this fidelity, but it is a misfortune to be called severely to exercise it in so vain a cause.

HAILING SIGN OF DISTRESS.

He furthermore swears :

"Whenever I see the grand hailing sign of distress given, or hear the words accompanying that sign, and the person who gives it appears to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own."

This oath is revealed by Morgan and the Le Roy Convention; it is universal in American Freemasonry of the school of Webb; and thus a mason in Alabama recently confesses that he used it:—Indicted for an assault with intent to kill, he fled. The sheriff overtook him, and, having no way of escape, he turned upon the sheriff, whom he knew to be a mason, and gave him the grand hailing sign of distress; upon which the sheriff bade him avoid his sight. And in his confession, the contrite culprit says, under his own name, Henry Blakeley, that meaning in future to shun all affrays, he shall have no further use for this secret, and he makes it public for the benefit of the community.

But observe, this oath regarding the grand hailing sign of distress, is not found in the Three Distinct Knocks, Jachin and Boaz, or Carlisle's revelation of Freemasonry. I believe there are those among us who can testify that it was introduced into our lodges by the school of Webb.

A BROTHER'S SECRETS.

He furthermore swears :

"That a Master Mason's secrets, given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, **MURDER AND TREASON ONLY EXCEPTED**, and these left to my discretion, when communicated to me to conceal or not."

The application of this oath by those interested in the abduction of William Morgan, has been so faithful, that

the utmost efforts of an excited people, and the extraordinary powers of the special commissioner appointed by the executive to investigate his fate, both together, are not sufficient to *wring the truth from the clench of this masonic obligation of secrecy*. It is a fearful oath to take in view of our obligations to obey the laws of our country; yet it is found in the revelation of Freemasonry by Morgan, by the Le Roy Convention, by Jachin and Boaz, and by the Three Distinct Knocks.

As revealed by Carlisle, a most important variation exists in this obligation. He gives it thus: "My breast shall be the sacred repository of a brother's secrets, when delivered to me as such, murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most specially excepted, *or at my option*."—(*Republican*, vol. 12, p. 110.) So that even by Carlisle, every crime *may* be sworn to fraternal concealment at the option of the brother. Just men will not keep such an oath, any how; and if wicked men, to make it binding, have only to choose to have it binding, it is easy to see that they will do so; and it is nearly as good for the iniquitous use of bad men, as if no exception of a crime were made in its terms. Any crime *may* be covered by this form of the oath. Courts of justice are unconscious of this. False swearing is usually of a negative character. The witness says: "*I do not recollect*;" and we are forced to excuse his short memory, which would often be long enough for the ends of justice, provided he could forget the penalty of his masonic obligations.

OBLIGATION TO OBEY ALL MASONIC SIGNS, &c.

"I will obey all signs and summonses, given, handed, sent, or thrown to me from a brother Master Mason, or from the body of a just and legally constituted lodge of Master Masons; *provided they be within the length of my cable tow*."

This oath is revealed by Morgan and the Le Roy

Convention. The *Three Distinct Knocks*, and *Jachin and Boaz* agree to vary the expression thus: "I will attend all summonses sent to me from a lodge of Masters, if within the length of a cable tow;" which is much less exceptionable. They do not place the mason at the will of every brother, on every occasion, but only at the will of a lodge of Masters, on every occasion. Carlisle's expression of the oath is still more guarded in these words: I "will answer and obey all lawful signs and summonses, sent to me from a Master Mason's Lodge, if within the length of my cable tow." In this form the oath requires obedience only to lawful signs and summonses from a lodge.

A BROTHER'S ERRAND.

"I furthermore swear that I will go on a Master Mason's errand whenever required, even should I go barefoot and barehead, if within the length of my cable tow."

No exception is made that the errand shall be lawful, reasonable, or innocent; but only that it shall be a master Mason's errand within cable tow distance.

This very exceptionable oath, revealed by Morgan and the Le Roy Convention, which places, in its strict interpretation, the just men of the Fraternity at the command of the knaves, leaving them no opportunity to demur on principle, or to escape from the execution of the trust, provided a Master Mason requires the service, is unquestionably an obligation imposed by Freemasonry in this country: but it is not found in *Jachin and Boaz*, or the *Three Distinct Knocks*; and Carlisle gives no such expression of words; but this he gives: "My foot shall traverse through dangers and difficulties to unite with a brother's in forming a column of mutual defence and safety;" which is little less exceptionable, than the oath published by Morgan.

APPROACHING DANGER.

He furthermore swears "to apprise a brother of all

approaching danger, if in his power." This oath is, like the others, unqualified, by any exception. It is found in *Morgan* and the *Le Roy Convention*. *Jachin and Boaz* and the *Three Distinct Knocks*, state it thus: "I will give a brother notice of all dangers as far as in my power lies." This is in effect the same, as the expressions used by *Morgan*. *Carlisle*, in the parallel passage of the oath, says: "I will not see a brother defrauded of the most trifling amount without giving him due and timely notice thereof;" thus confining the obligation to apprise of danger only to frauds upon our property.

No finer illustration of the nature of this obligation as it is understood by the fraternity, can be furnished, than the following, which I report on the authority of Mr. Beach, one of the parties. Some time before the *Morgan* outrage, a grave was robbed at Rochester, N. Y. with circumstances that induced the trustees of the village to take vigorous measures for the discovery of the robbers; and the better to secure their object they pledged each other to secrecy. As the investigation proceeded, it was discovered, that the guilty had been apprised of the approaching danger, and all the signs of guilt had been removed and concealed. Upon this, certain of the trustees were indignant, and demanding who had betrayed them, suspected badly their clerk, Mr. Beach, my informant. He cleared himself with vehemence, and the matter growing quite serious among the trustees, at length two of them confessed that they had done it, and in excuse plead that they and the plunderer being brother masons, they were under oath to apprise him of his danger. Where one case of this kind comes to light, a hundred happen.

These oaths require no comment. They are of a character so hardened and wicked, that we can scarcely refuse believing an honest Freemason who hotly asserts

"that they are absolutely false, a base forgery upon the pure character and upright intention of the venerable order of Freemasonry."

We mean not to contradict, or to be contradicted; yet if an honorable man, a Freemason, says he never took one of these wicked obligations, we are astounded, and cannot but think him mistaken: for Freemasonry asserts with equal confidence, that her ancient *land-marks* and customs, her laws and immemorial usages, are invariable. "It is not in the power of any man or body of men, to make innovations in the body of Masonry."—(*Elder Bradley, p. 219.*) If it were so, all masons must have taken these oaths, for some have taken them. Morgan *truly* revealed the iniquity of this mystery, or else he is not a *perjured knave*, as some affirm. His revelation is further sustained in substance, by some hundreds, who are competent from their own knowledge, to declare that it is true. It is also sustained by the similar revelations of other years, and other countries, varying enough to show independence in their source, and sufficiently according, to prove the general truths they agree to assert.

What says Dr. M'Cracken, of Rochester, N. York? "On a jury, previous to the Morgan excitement, I saw the culprit on trial give the sign of a mason, which was hailed according to the masonic oath, by two weak jurors. Making up the verdict, these could not find the prisoner at the bar guilty. Then I took them aside, as a brother mason, and told them that they carried their masonic obligations too far. This was sufficient to shake their confidence, and they yielded to the evidence of the prisoner's guilt.

John R. Mulford, of Bottle Hill, N. J. says: "I have seen a grand jury selected by a masonic high sheriff, with an express view to prevent an indictment against a

brother mason. I have seen a mason brought up to be tried on an indictment, and observed him make the masonic signal of distress, and another sign to the jury, which latter sign of the hand drawn across the throat, two of the jurors answered, and these same jurors, when out, refused to convict on a clear case of guilt. I have also seen masonic signs exchanged between the bar and the bench."

The history of the Morgan trials is full of proof to establish the fact, that the oaths of Freemasonry corrupt the fountains of justice, and impede the execution of the laws. Mr. Whiting the public prosecutor of the trials at Canandaigua before the appointment of Mr. Mosely; and since Mr. M's appointment, his constant assistant, is a mason. He declares that the opportunity he has had to see the evil workings of the system, is enough to make him pronounce it dangerous and corrupt. So say many of our best men, who do not yet feel it a duty to speak out publicly.

I turn back to the oaths:—The hoodwinked candidate swears "I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it." This obligation is the pride of many advocates of Freemasonry, it is revealed by Morgan, Carlisle, and the Le Roy Convention; and is not in Jachin and Boaz, or the Three Distinct Knocks. But what does it mean, "I will not have unlawful, carnal intercourse with "the wife, sister, or daughter of a Master Mason;" says Carlisle. So a mason is solemnly sworn to respect the chastity of a brother masons' wife and sister; but the *cousins* of the mason, the *wives* of the neighbours not masons; they are free. A mason would not be expelled and punished for unworthy and unmasonic conduct, debauching a brother mason's *cousin*: it

is masonically legal to do that, it is masonically legal to indulge in unlawful, carnal connection with any, except those excepted, *the wife, sister, daughter*, and Morgan adds *mother*, of a brother mason. This is masonic morality.

We have not time to give all the iniquitous points in the oaths of Masonry; and I notice but one more. It is found only in Carlisle, but it is certainly sometimes given in the lodges of this country, and is precisely in the selfish spirit of the last, and in the true spirit of Freemasonry. It is this: "I will also prefer a brother master mason in all my dealings, and recommend him to others, as much as lies in my power, so long as he shall continue to act honourably, honestly, and faithfully towards me and others." *Prefer him in all my dealings*: i. e. trade with him as a merchant, council with him as a lawyer, employ him as a mechanic, and vote for him as a public officer, in preference to another, who has not learned, with a halter about his neck, to pronounce "Shibboleth." I have not mentioned this in way of remonstrance to a great number of brethren, but I have named it to wise men among them, and invariably they have pronounced it no cause of complaint that men should *prefer* their brethren!—"Say you so?—Then you Masons continue to prefer one another, and we that are not masons will prefer one another."

This proposition made, the brethren see at once it would be a losing game to play: the whole sport is, to make sure of the masonic interest, and obtain as much more as possible; and so soon as they are confined to their own limits, they give up.

How easy it is to enlarge upon the subject already opened, every one can see; but yet I have not touched the obligations above the third degree: and the oaths get worse, as we advance in this scheme of iniquity. But

we must leave the obligations to look at the penalties attached to them; these are invariably the same in spirit in all the different revelations that have been made, from Prichard's in 1730, to Morgan's in 1826, and I never heard any mason dispute them, though many may do it with the same propriety they dispute the obligations of the oaths I have cited. This is a horrid part of the subject, but fidelity to our cause demands that we be attentive here.

CARLISLE'S PENALTY OF THE ENT. APPRENTICE'S OATH.

"My throat cut across, my tongue torn out by the root, and buried in the sand of the sea, at low water mark, or a cable's length from the shore, where the tides regularly ebb and flow twice in 24 hours, or the more efficient punishment of being branded as a wilfully perjured individual, void of all moral worth, &c. So help me God, and keep me steadfast in this my great and solemn obligation of an Entered Apprentice Mason."—(*Republican*, p. 15.)

JACHIN AND BOAZ'S ENTERED APPRENTICE'S PENALTY.

"To have my throat cut across, my tongue torn out by the root, and that it be buried in the sands of the sea, at low water mark, a cable's length from the shore, where the tide ebbs and flows twice in 24 hours. So help me"——

Three Distinct Knocks is in the same words, with one slight variation, which I name, not for its worth, but for the sake of indisputable precision. (*and that it be*, reads "*and that to be buried in the sands*" &c.)

Prichard's *Masonry Dissected* runs thus:—"to have my throat cut, my tongue taken from the roof of my mouth, my heart plucked from under my left breast, they to be buried in the sands of the sea, the length of a cable rope from shore, where the tide ebbs and flows

twice in 24 hours ; my body to be burned to ashes, my ashes to be scattered upon the face of the earth, so that there shall be no more remembrance of me among masons. So help me ——."

Morgan's, "to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in 24 hours. So help me ——"

The penalty of a fellow-craft's obligations we omit for brevity's sake.

CARLISLE'S PENALTY OF A MASTER MASON'S OATH.

"To have my body severed in two, my bowels torn thereout and burnt to ashes in the centre, and those ashes scattered to the four cardinal points of heaven, so that no trace or remembrance of me shall be left among men, more particularly among Master Masons. So help me God, and keep me steadfast in this grand and solemn obligation, being that of a Master Mason."—
(p. 110.)

JACHIN AND BOAZ'S PENALTY OF A MASTER MASON'S OBLIGATIONS.

"To have my body severed in two, the one part carried to the South, the other to the North, my bowels burnt to ashes, and the ashes to be scattered to the four winds of the heavens, that no farther remembrance of such a vile wretch may exist among men, (and in particular masons.) So help me ——."

Three Distinct Knocks is precisely in the same words.

Morgan's, "To have my body severed in two in the midst, and divided to the North and South, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least track, or trace of remembrance remain among men

or masons, of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me ——”

Let no man doubt with this mass of evidence before him, that the oaths of Freemasonry are substantially revealed. And taking them in their best operation, they are like an Indian's knife, equally convenient to cut his bread, or to slay a deer; equally convenient to bring fire from the flint, or the blood of life from his enemy. They are dangerous oaths in the keeping of any man: they are peculiarly fearful in the keeping of the ignorant, the vicious, and the designing: and now they are in this country entrusted to 150,000 men, they must be in many bad hands; they are a just object of jealousy and dread.

The penalties of these oaths contain the true reason, why Freemasonry has been kept a mystery, and why men who shrink from its polluting spirit, are yet content to be silent under its obligations. They also, by their manifest wickedness, justify me in pointing out to the watch and to the execration of my countrymen, a system, which makes itself familiar with assassination, impiously in God's name, which binds its members by secret oaths, that befit only a band of highwaymen; and which profanely requires men to forswear their lives to its honor.

Light on Masonry: a collection of all the most important documents on the subject of Speculative Freemasonry: embracing the reports of the Western committess in relation to the abduction of WILLIAM MORGAN: proceedings of conventions, orations, essays, &c. &c. with all the degrees of the order conferred in a master's lodge, as written by Capt. William Morgan; all the degrees conferred in the Royal Arch Chapter, and Grand Encampment of Knight Templars, with the appendant orders, as published by the convention of seceding masons, held at Le Roy, July 4th and 5th, 1828. Also a Revelation of all the degrees conferred in the Lodge of Perfection, and fifteen degrees of a still higher order, with seven French degrees, making forty-eight degrees of Freemasonry, with notes and critical remarks, by Elder DAVID BERNARD, of Warsaw, Genesee Co. N. Y.; once an Intimate Secretary in the Lodge of Perfection, and Secretary of the Convention of Seceding Masons, held at Le Roy, July 4th and 5th, 1828.

For there is nothing covered that shall not be revealed, and hid, that shall not be made known.

And what ye hear in the ear, that preach ye upon the house tops.—*Jesu Christ.*

Utica, William Williams, 1829. 588 Octavo.

The volume opens with a beautiful print of William Morgan, from an original picture of A. Cooley's, representing him in the act of preparing the manuscript, for which Freemasons took his life; and with a second print representing the masonic assassination of Akirop by Joabert, as exhibited in the degree of elected Knights.

The assassin holds in his left hand by the hair, the head of the masonic traitor, severed from the body, and in his right, the murderous knife.

The INTRODUCTION contains the author's justification for the breach of all his masonic obligations: which in

the sum is this: that the system of Freemasonry is a conspiracy against government and religion, which he is bound not only to forsake, and renounce, but also to *expose*: that its existence depends upon its secret, and the Glory of God requires the thread of its existence to be cut.

The first three degrees of Freemasonry are the basis of the whole fabric, whether it consists of four or seven, or thirty-three, or fifty degrees. They are the basis of all, and by the revelations made, they are evidently the model of all the lodgework above them. If the public are once convinced, that the first three degrees are fairly before them, the remaining revelations rise so naturally and consistently upon them, that they will obtain credence without an argument.

That a great imposition is now practiced upon the public, is most certain. We have a society extending from the lakes to the mountains, and from the source of the rivers to the sea-shore, embracing the President of this Republic, many of the heads of Departments, Governors of states, Professors in Colleges, and Doctors in all the learned professions. It does not merely embrace them as members, but it promotes them to its honours, insomuch that from the *Past Grand Master of TENNESSEE*, to the present Grand Chaplains of New-York, no men can be found in the nation, more honoured in station, or respected in private life. It embraces not only the living, but the names of the illustrious dead. Clinton died in the highest gift of its priesthood, and Franklin carried its master's gavel; and even Washington must be believed to have worn its apron.

Again, we have a large company of honourable men, receding from that society, men of pure minds, of liberal education, and of the highest respectability, renouncing its connexion, and denouncing its principles and its dan-

gerous tendencies. The weight of character is by no means light on the part of the seceders; but it is vastly heavier on the part of the supporters and office bearers of the Society: as the character of the Protestant reformers of the 16th century, was far from being equal to that of the learned and royal defenders of Papacy.

Take the matter either way, it is a question of importance, whether the one party, or the other be right. If Ancient Freemasonry is in the right, none ought to be allowed to pull down its honor; but if Anti-masonry be right, this people ought to support it. Thousands take an interest in the question, and more would, if they were able readily to find the right end to it. But it is so involved by the combatants in the fog of contradictions, that inquirers are at a loss to know what to believe, or what to do.

This volume of Elder Bernard's will go far to bring the scattering fire of falsehood to one point, and to silence one party forever. Either this volume, entitled "*Light on Masonry*," is a gross libel upon Ancient Freemasonry, or the seceders from the order have the right of the question, and deserve not only the countenance, but the heartiest thanks of the public. This is not a question of character, but a question of fact. Freemasonry may have all her good sons in welcome, for they are hers by legal right; but is Freemasonry herself, *the thing* set forth in Elder Bernard's book? That is the question: we try not men, but we try Freemasonry: and should that be found infamous, the men who bear, and the men who have borne its honors, whether Jackson or Clay, must, upon information, renounce it, or share in its disgrace. The men who have enlisted in its files, and have filled up its ranks, must not only desert, but they must desert openly, in the fear of God, and

not secretly, in the fear of Freemasonry. Their influence and example must be as explicitly published and quoted to the disgrace of the convicted institution, as it ever has been to its support.

On the other hand, if Freemasonry be not the infamous thing revealed in Bernard's volume, and denounced by Robison and Barruel, Colden, and Perrine, then Morgan deserves the infamy *which covers him*, and seceding masons, are no better.

So far as relates to the first three degrees, the editor is a witness, and will not obscure his testimony by argument. He was made a mason in Union Lodge, No. 1, Ohio, holding its charter of the Grand Lodge of Ohio. He was taught by a respectable lawyer of Marietta, at that time Senior Warden of the Lodge. This gentleman was taught by SNOW, Grand Master of Ohio, who was taught by T. S. Webb. It was the pride of the young masons, that *the work* was according to the pure model of Col. Webb!

But why should the editor testify? Why not keep within the silence of the masonic oath? Why not respect the opinions of others, and be content to argue against the Institution, still keeping its secret?

The oath is the bar; but the masonic oath is like the masonic institution, a false thing; and falsehood is a rope of sand, that cannot bind even the holder, much less those who reject it. The oath to masonry, we hold as David held his oath to slay Nabal and all his house: he rejoiced and praised God, that he was turned from keeping his oath. The editor is turned from his oath of fealty to freemasonry, and gives God thanks: he holds the whole thing in contempt, and hates it with a perfect hatred. The institution is a harlot from the birth, and an adulteress from the time of his unhappy union with it. He is absolved from its obligations, and

while he separates himself from it, he shews *cause*, by shewing its diabolical spirit, and treacherous practices; its deformity and its sin; its profanity and its evil communications. Capt. Morgan has made exhibition of its shame, and we blush for it; the cheeks of all honest freemasons crimson with confusion: but impudent freemasonry is not in the least abashed. She flaunts and twirls and paints as before. She appoints the Patroon of Albany her Grand Master for the State of New-York, and lays the corner stone of the Associated Methodist Church in Washington city, June 1829, with saintly show; and the corner stone of the Chesapeake and Ohio canal, in solemn state! Notwithstanding her shame is discovered by Morgan's Illustrations, and they are worthy and well qualified dupes of her mendacity, who will deny it.

The editor was sworn to keep the secrets of Freemasonry. It is impossible to keep, whathas never been entrusted to him. The secrets of Freemasonry were published A. D. 1730, and he played withthem in childhood, in *Jachin and Boaz*: how were they yet *secrets*, that in any just acceptation of terms he is bound by that word in the oath to keep them?

He was sworn to keep the secrets of Freemasonry. Morgan has published all, and has taken away from Freemasonry its *secrets*: how can we honestly attempt to keep for the shameless thing, what it *has* not, either by right or in possession. Shall a man be twice its fool? once entering its mysty darkness in pursuit of light; and again tarrying there, while an open door invites his escape? Shall a man sustain the falsehood for his own pride? shall he lead others into sin for his own vindication? shall he make it a point of honor to be true to Freemasonry, which is false to his religion, and to his country? Far from it.

Despising Freemasonry and its pretended oaths, and regardless of its barbarous penalties; in the fear of God, and in the belief of a future day of irrevocable judgment, he declares, that the silly and impious *lodgework*, revealed in Morgan's Illustrations of Masonry, and republished in Elder Bernard's "*Light on Masonry*," is that which was carefully taught him for Freemasonry, in Union Lodge, Ohio. No. 1, and that he has seen the same folly acted for Freemasonry in raising "a poor (deceived) candidate" to "the sublime degree of a Master Mason," in *Leicester Lodge, Ms.* Moreover he has repeatedly witnessed, men, whose masonic, and whose moral character he has been careful to learn, and can rely upon; men who have travelled *as masons*, in Virginia, Ohio, Georgia, New-York, Connecticut, Pennsylvania, and New-Jersey, and whose names are known on the rolls of the Fraternity, as officers in the Lodges and Chapters and Encampments, of our country, perform the same ridiculous mummary for *Freemasonry*, in the city of New-York. If Rev. and christian friends, who are Freemasons, have another system diverse from this, he will readily become a candidate for initiation: provided there be no *impiety* in it; but no; Freemasonry is the same all the world over. This is the boast of the order, and there can be no other than that which is carefully recorded in *Light on Masonry*.

Some will yet pretend to disbelieve, and others may really hesitate to give full credit to this explicit declaration on the ground that the witness is "faithless by his own confession."

Faithless to whom? to you, reader? or to his country, fellow-citizens? or to his God, christian brethren? No: to all duty faithful, but faithless to Freemasonry. And if the single act of being faithless to the enemies of his country, renders a man unworthy of belief in testifying to a matter of fact, then Washington's word was no

better than a liar's, for he set at nought his allegiance to Britain for the liberties of his country. If despising the obligation of an oath, conceived to be wicked, renders a man an incompetent witness to a plain matter of fact, then Martin Luther's testimony is in all things exceptionable, and not to be received.

It is not necessary to prove that the American Revolution was a righteous cause, or that the Protestant reformation was a just one. And far be it from the writer to use the example of Washington, or Luther, to warrant his revolt from Freemasonry. But this he does; he puts his word on a level with theirs in point of veracity, and challenges the world to show what incompetency to testify truth can be imputed to him, which is not equally imputable to them. To the tories the great Washington was a "perjured rascal," as some men now are to Freemasons. To the Britons our honored fathers were traitors, as their sons are traitors to Freemasons; to be hung, drawn and quartered, was the penalty in the former case; and to be butchered, and torn to pieces, and burnt to ashes, in the latter case. Men of 1776 did not fear the British halter; and men of 1826, did not fear the masonic cable tow. And reader, be you assured, the word and veracity of Anti-masons will descend with that of Washington and Adams, and of their fellow-patriots, unblemished to posterity, when that of the brazen supporters of Freemasonry will be a proverb of contempt.

The next difficulty is, to shew that this folly has character in it, to awaken the spirit of the community, sufficiently to put it down. Freemasonry presents itself like a black bottle, full of spirit so pure and colorless, that the poor candidate is astonished at its ethereal transparency. He enters, finds it full of air indeed; bites his lips, and keeps his oath of secrecy. In this sit-

uation are most of our own honored friends : they think the mere emptiness of the bottle is not sufficient cause for breaking it, and that it is better to be still ; or to use our little influence against it, in a small way ; “ an *empty* thing can do no harm.”

Verily, once he thought it *empty* too, and was still : thought it did no harm, and only used a little influence in a small way, to check it. But when he heard honest men declare, that this *empty* thing was *religion* enough for any man ; and *law* enough for any man ; and *wisdom* enough to be the work of divine inspiration ! he began seriously to think the bottle was not quite empty. When he searched its records for his own satisfaction, and found it claim heaven for its birthplace, and the Holy of holies for its residence, and the sacred utensils of the ark of God for its common emblems ; when he found it ordain priests after the order of Melchisedeck, personify the Most High God in its ceremonies, and initiate Knights of the Holy Ghost, into its mysteries ! Should he be still ; *should* he ? those who honor the writer, would not expect it from him : they may fear he has taken up the matter hastily, and without sufficient examination : but the reader will acquit him of that.

When he found this *empty* bottle was the instrument of the chief movers of Revolutionary France, and the principal means of introducing confusion and death among all orders of that distracted people ; that its spread had been the object of deep solicitude, thirty years ago, both in England and America, that Parliament had confined it by statute to three degrees, and that it had risen suddenly in America, to 33, to 43, and 53 degrees, and had violently slain a freeman, and covered up his blood, he became assured, that this *black bottle* is full of spirit, as it ever pretended to be ; is full of the spirit of wickedness, is brimful of the powers of the air ;

is the loathsome den of the old Serpent. As such, he zealously helps to break it ; and he labors with his might, while breaking it, to save the good men carelessly in it ; to shew them why they should come out, and be separate. And in all this thing, fighting at his own charges, he has a conscience void of offence toward God and man.

The truth and correctness of *Light on Masonry*, in the higher degrees, cannot be doubted by one who knows by inspection its minute accuracy in the first three degrees ; but for the sake of others, we will cite a few facts to corroborate it.

The Mark, Past, and Most Excellent Masters' degrees, were all written by the hand of William Morgan. His fidelity to the truth, cannot be supposed to have left him, while Freemasons leave the public to suppose what they did with him at Fort Niagara. The Royal Arch degree, stolen from Morgan by masonic cunning, forwarded with breathless haste to the General Grand Chapter of the United States, then sitting in the city of New-York, by them committed to a special committee, (of which Col. S. R. Knapp, and Col. William L. Stone were members,) remanded to the place from whence it came, and then, like its honest author, secretly destroyed by the way ; was restored to the public by an artifice, which Freemasons can neither despise, nor condemn. A special messenger and a qualified brother, travelled quite from Genesee to Connecticut, to *Lecture* masonically with Jeremy L. Cross, the GRAND LECTURER of the United States, and wrote out the whole anew, from the honest man's lips. It certainly was not worth the trouble, only for the sake of truth.

The degrees of Knighthood were revealed by a qualified committee of the Le Roy Convention of seceding masons ; and those of Perfection, &c. a body of a ser-

pents length, too tedious and hideous to prove in every joint, were obtained in a way to satisfy the publisher of their truth; and the reader may be sure their truth is their only recommendation. A more blasphemous and disgusting system cannot be easily contrived, and this so covered with saintly hypocrisy, that our learned Doctors are taken with the bait, and at least think it honors the Gospel, while some think it is the Gospel.

One argument to shew the truth of this *Light on Masonry*, is that the upper degrees to the top of the Encampment, being about to appear, a spurious and false work in three numbers, was published by Freemasons, to serve as dust in the eyes of the public. This contained many strange things to Freemasons, and revealed nothing of importance to the profane. It took well: Masons solemnly declared there was no truth in it; the profane could not affirm to the contrary: and now it is found at the stalls in New-York, and in distant parts of the Union, pushed off by the cupidity of avaricious men, and by the duplicity of Masons; while the genuine work lies honestly upon the hands of the General Anti-masonic Committee, neither sacrificed to hawkers, nor sought after by the public!

In the same spirit of Freemasonry, an edition of 5000 copies of *Jachin and Boaz* was struck off (at Utica, I think,) and put in the hands of a man of the name of *Morgan*, to peddle in 1827. Then the masons with a nearer than usual approach to the truth, boldly asserted that "*Morgan is not dead, but alive, and peddling his books, which are only a new edition of old Jachin and Boaz.*"

This is strong evidence; and it does apply with force to the upper degrees. The spurious edition was published in four numbers; these are now bound together in one volume. The true work came first, three degrees from the hand of *Morgan*, in one pamphlet; then

from the third to the top of the Encampment in another pamphlet, from the Le Roy Convention; and now, "*Light on Masonry*" embodies the two, and adds the ineffable and most wicked degrees of the Sublime Lodge of Perfection.

The men who testify to the accuracy of these genuine Revelations of Freemasonry, can have no inducement to brave the curses and the threats, to hazard the penalties and the dangers opposed to them by the order, adequate to sustain them in the work, if they be not supported by truth and a good conscience. Men of every profession, occupation, and rank in life, have borne public testimony to the profanity and abominations of the secret order; and Bernard's *Light on Masonry* fully supports their declaration. "At every advance, there are new ceremonies, new oaths, and new penalties, the higher differing from the lowest only in grossness of absurdity, and impiety of imprecations."* "Of such a society, (fully unfolded in *Light on Masonry*.) who can hesitate to say it is profane, and inconsistent with our religious moral, social, and political institutions?" Yet strange to tell, men do hesitate; christian men, the teachers of pure truth, and the servants of a holy calling hesitate. They cannot lift this cross: to say "Freemasonry is profane." It requires too much self denial. Poor souls: they could enter the Lodge "in the name of the Lord;" could pray for divine wisdom to enable them "the better to display the beauty of holiness by the secrets of Freemasonry;" they could unite in the reading of the holy scriptures, in the orgies of this nocturnal association; they could aid the worshipful Master, following with the crash of their hands and feet, his profane exclamation:—"God said, Let there be light, and there was light." But publicly to say, "this is profane," they find not how. They could personify the Supreme Be-

* Mr. Colden's Letter.

ing, use his great name for a common *pass-word*, and trifle with the holy things of the ancient church, the ark of the covenant and its contents, but they did all this *secretly*, and to pronounce it publicly *wrong*, is a very different affair.

They do very wrong ; wrong to their own peace, wrong to their generation, and to posterity, wrong, very wrong, to the holy religion they profess.

The Anti-masonic documents embodied in Elder Bernard's volume, are faithful expositions of truth and facts, to convict the order by the wickedness and delusion of their mystic Queen : and the whole work is recommended to the public as a memorial of that shameless institution, which falsely dates from the era of creation, and deceitfully celebrates the day of ancient St. John.

Resolved, by the New-England Conference of the Methodist Episcopal Church—That we will have no connexion whatever with Speculative Freemasonry ; and this Conference will consider any member who disregards this resolution as offending against the authority of the Conference.—A true copy, Attest,

D. FILLMORE, *Sec.*

Portsmouth, N. H. June 13th, 1829.

RENUNCIATION OF ELDER JOSHUA BRADLEY.

"*The stone shall cry out of the wall, and the beam out of the timber shall answer it.*"—Hab. 2, 11.

The day of reckoning with Freemasonry advances. The living stones of the masonic temple cry out upon the abominations done in its dark recesses, and the beam out of the timber answers it with new discoveries of iniquity. The christian ministry are cleansing their hands of the pollutions of this secret order; and few among them adhere to the Fraternity of masons, whose renunciation can be so much felt as that of Elder Bradley.

He has a good reputation; has published a treatise of 390 pp. 18 mo, entitled "*Some of the Beauties of Freemasonry*," which went to a second edition at Albany, A. D. 1821. In it he presents the claims of the "*Ancient and Honorable Fraternity*, after the manner of *Webb, Preston, Dalcho, Town, and the Book of Constitutions*. In the conclusion of the Preface to that edition, however, are these lines of prayer, which we trust are now answered.

"If I am right, thy grace impart
Me in the right to stay;
If I am wrong, O teach my heart,
To find that better way."

The manner of the christian preacher runs much into his work; and that name which is like the fire and the hammer to break the flinty heart in pieces, is often uttered, where a christian should utter it, and a mason should not. The name of the Lord Jesus in a lodgeroom, or in a ritual of Freemasonry, is like "*Mahomet*" in the service of the Church, strange and inconsistent, and is never to be endured, when it can be with safety resented: but it has a power to save even there, which is manifest in the renunciations of those who forsake the unholy order. Lodges which offer prayers habitually in Jesus' name, will be soonest to throw up their charters, and to sell their lodge furniture; and masons who most revere that holy one, will be earliest to flee from the thick darkness of Freemasonry.

The way in which Elder Bradley was brought to renounce, is very instructive, and is one of the best reasons in the world why Freemasons make no reply to the solemn and weighty charges laid publicly at the lodgeroom door. He saw the rising storm of Anti-masonry, and he despised it; but finding it overspreading the heavens, and no one directly lifting upon it the sun of Freemasonry, *Elder Bradley*, at length determined himself to collect the rays of the order of professed Light, and to scatter this blackening

cloud of Anti-masonry into thin air. He commenced writing a defence of the Institution against its enemies, and lo, the work was not done, when he saw for himself that the institution is hateful, and ought to be renounced; like Paul on his way to Damascus, he was arrested at noon day, and now publicly forsakes his former connexion "*in toto*," and avows himself with good cause the foe of Freemasonry.

Thus it happened to Henry F. Yates. His defence of the Order was published; but the preparation of it put him in a train of reflection, which in twelve months, made him openly forsake and expose Freemasonry. We hope to hear from Knapp, and Pratt, and Dalcho, and Harris, and Town, that they too confess they have been misled by the influence of evil circumstances, and blinded by the radiance of great names, until they have mistaken masonic falsehood for historic truth, and the emptiness of the lodge-room, for the fullness of man's duty.

The Rev. Moses Thatcher of North-Wrentham Mass. has publicly renounced Freemasonry in an excellent way, that makes his commendation of our labors peculiarly grateful. He has done it by an address before *Montgomery Lodge*, Medway, Mass. 23d April, *St. Albans Lodge*, Wrentham, Mass. May 13th, 1829, and by another before his church and people, May 24th, 1829.

Both Addresses are published separately in pamphlet form; and the latter we esteem as one of the most perfect specimens of Christian temper and firmness, that the masonic controversy has produced. The discovery he makes of the wickedness of Freemasonry in destroying a free citizen of this republic in the town of Providence, by the Grand Lodge of Rhode Island, will awaken and ought to awaken the severest scrutiny.

CORNER STONE OF THE FIRST LOCK OF THE CHESA- PEAKE AND OHIO CANAL.

The contractors for that Lock invited the Grand Master of Masons in the District of Columbia to lay the corner stone, 29th May last. He proceeded with his lodge to the lock house, where he was joined by the President of these United States, (Past Grand Master of the State of Tennessee,) and by the Secretary of War, and the Post Master General! "*The Grand Master laid the stone in its bed, with all the customary ceremonies of his ancient institution.*" A silver plate was put under the stone, with inscriptions proving to future generations that Freemasonry had existence A. D. 1829, and

that the "*Right Worshipful William Hewit, (was in that year,) Grand Master of the Grand Lodge of Freemasons, of the District of Columbia.*"

As might have been expected, immediately following this grand parade of masonic vanity, an order went forth from the proper authorities to decapitate officially all the most distinguished Anti-masons in the service of the national government, and then BATES COOKE, GEORGE H. BOUGHTON, TRUMBULL CARY, LABAN HAZELTINE, and many others became defunct Postmasters.

We take this to be one flounce of dying Freemasonry. The Leviathan will shew more play before it quits its hold on life. While it can bring the President and heads of Departments publicly into its train, and sweep off a host of its enemies from the public service, at a blow, Freemasonry fattens, and at the same time feeds her wolves.

It is not these gentlemen only, who have fallen a prey to masonic vengeance; many of less note, but avowed foes of Freemasonry, have been removed from office in other parts of New-York, and John Whittlesey, in Connecticut,

We hope, that before the *last* Lock of the Chesapeake and Ohio canal is completed, the epitaph of Freemasonry may be written in the total prostration of the political power of that jesuitical Order.

CHARLES FENTON MERCER, President of the Chesapeake and Ohio Canal Company, in a note of 28th May, to Daniel Van Slyke Esq. excusing his absence from the masonic ceremony of laying the corner stone of the first lock, says:—"Be so good as to communicate this apology, (before written) for my necessary absence on an occasion so interesting, and my thanks to your brother masons for the dignity they are about to impart to the ceremony."

We have a high respect for MR. MERCER, and rejoice that any official duty prevented him from incurring the disgrace of taking a public part with false and impious Freemasonry. Mr. Mercer speaks of the *dignity* imparted by the secret order, which error we tolerate the more cheerfully for the evidence which it gives that he is not a Freemason. Every member of the Fraternity knows, that the East and the West are not farther apart than dignity and Freemasonry.

PROGRESS OF ANTI-MASONRY.

It is the repeated assertion of her whose false name is *Free masonry*, that our cause is waning and soon will be sunk in the ocean of oblivion. Every man must see present things for himself; but

Anti-masonry in our eyes, so far from waning, rises with a steady motion, with increasing splendor, and with extending light. The masonic artifice of throwing up their charters while keeping their oaths undoubtedly had a baneful influence on the Western Elections; but the real attack upon the irreproachable Postmasters, who have had the assurance to be Anti-masons, will correct the aberration, and shew political masonry in its true character.

In the city of New York, in Essex and Morris counties, N. J. in Putnam, Dutchess, and Orange counties, N. Y. our own eyes have seen the march of Anti-masonry, and the cause, which one year ago had barely a name, has now firm and determined supporters. And mark ye, Friends! Your ranks are composed, not of the professional men, not of those who live upon public favor, not of those who eat the salaries of public office, but of the yeomanry, the men who cultivate the lands which their fathers ransomed from foreign thralldom with their blood. It is a glorious truth, and speaks louder than ten thousand voices, the praise of the laborious sons of this republic, that they are both rarest in the masonic *cable-tow*, and readiest to sever it. They do not regard the power, or dread the blighting influence of Freemasonry. Their crops will grow with the blessing of heaven, their iron will weld, and their thread will wax, in spite of the curses and plagues of Freemasonry. They are the men who support the city, who support the wealthy, who support the professions, and who appoint the public officers. They are not the beautiful pillars, but the solid foundations of society, and a revolution commencing in them must be general and entire. A revolution in the foundations of the political temple, overturns the pillars, or makes them conform to the new order of architecture.

Freemasonry has possession of the high places; her sons sit there. Freemasonry has command of the city; her disciples rule there. Freemasonry holds in awe the public press; her cable-tow with magic influence, encircles it. But the elements of society are becoming excited, and the impending storm will sweep Freemasonry from power, from fashion, and from existence. Two years ago, who could have believed that already the whole state of N. Y. would be by this time shaken; that Massachusetts would have had her Dedham Convention; Pennsylvania, her Harrisburg Convention, and Vermont be on the eve of her State Convention? Who could have believed, that *Elder Bradley*, *Hon. C. D. Colden*, and others, who have received the highest honors, and penetrated into the most hidden mysteries of the order, would have already renounced and forsaken the accursed thing?

We speak with deference our doubt, whether any great moral re-

formation on earth has advanced so rapidly in three years from its birth, as Anti-masonry. We doubt, whether the pure Gospel from heaven, spread wider, or made more converts in the first three years of its promulgation; and we know that the Mahomedan imposture did not; neither did the Protestant reformation of A. D. 1517. And this success is not so much due to the prowess of Anti-masonry, as to the cowardice of Freemasonry. The serpent does not lift his head to fight, but only to hiss, hiss, hiss! and his whole defence is swelling and lying. We hate him and his kind, and although he is suffered to bruise our heel, we thank Heaven for power to bruise his head.

Our efforts should be directed to confirm and strengthen the positions we already occupy, that our advance be not more rapid than our conquests are sure. The Anti-masonic Rhode Islander, Newport, R. I. the Anti-masonic Recorder, Waterford, Saratoga Co. N. Y., the Tocsin, Cooperstown, N. Y., the Anti-masonic Champion, Union, Washington Co. N. Y., the Anti-masonic Telegraph, Norwich, Chenango Co. N. Y., The Johnstown Free Press, Montgomery Co. N. Y., and other newspapers established within the last two months, are proof enough of the vigor of Anti-masonry.

ELEVENTH OF SEPTEMBER.

The anniversary of our National Independence is well observed with public festivity, and with the recollections of the heroes who won our freedom. It is a day of remembrance, when the spirit of liberty is quickened with thoughts of patriotism, and the language of eloquence.

The observance of days is a most effectual mode of promulgating opinions. No fact is clearer in our history, than that the orations commemorative of the Boston Massacre, 5th March, 1770, had a powerful influence in ripening the public mind for the Revolutionary struggle. No fact is more evident to an observer, than that the 24th of June has been made a principal means of diffusing the poison of Freemasonry through the earth.

With this experience to make us wise, let Anti-masons in town, county, and state Conventions, prepare to commemorate the day, when a secret society rose upon the liberties of our country, and tore a freeman from wife and children, and home, and basely murdered in a national fortress, him who had faced the enemies of his country in the field of battle. Remember the eleventh of September: Let it be used as an occasion to rehearse the wrongs of a freeman, and to repeat the crimes of Freemasonry, until this na-

tion shall hear, and shall wipe from her escutcheon, and expel from her honors, the contemptuous order, which treads law and liberty and religion under foot.—*The eleventh of September.*

TWENTY-FOURTH OF JUNE.

No fact is more insisted upon by masons, than that St. John was a brother : So his day is kept by them. St. John was not a mason by trade, was not a Freemason by profession ; it is putting contempt on the forerunner of the Great Messias, to pretend that he was a freemason ; it is a reproach upon the holy prophet of the Lord, and upon the austere preacher of repentance, to call him a *freemason*, and keep a day to his honor, as the worthy brother of a secret society, whose revelries and banquetings are too often made public, to the shame of the members who are not shameless, and to the corruption of good manners and pure morals.

All Lodges and Halls of masons, are said to be dedicated to St. John. Masonry by its own account is much older than he, but it does not appear to whom halls were previously dedicated. Nor can we think that Hindoo and Indian and Mahomedan masons would dedicate their lodges to a christian saint ; therefore, Brother Masons, the infallible tradition and the lectures of Freemasonry are wrong, which represent the order to be universal, and every where the same in christian and heathen lands. Would a Mahomedan call the christian scriptures the first great light of Freemasonry ? The EIBLE, square, and compass, lights in a lodge of *Chinese* or of *Hottentots* ? Just as soon you might find the Koran in the christian pulpit, or the African nose and black face upon the descendants of the Puritans.

The pretence to St. John's being a Freemason, is a cloak to cover up the excesses of the secret meeting, and a stumbling block to throw before good men who complain of their brothers, and good wives who complain of their husbands, for being out at a midnight hour, where refreshments are taken to excess. St. John's day is kept to impose upon honest men, and make them think Freemasonry is *religious*, if it be not religion itself. I do not mean that our Freemasons would thus impose upon us : I rather suppose they are imposed upon, and that they observe the day in full faith, that St. John was a good brother.

Freemasonry originated among mechanics, and constituted its first Grand Lodge at London, A. D. 1717. In England masons' holiday, or 24th of June, is mechanics' holiday, and had been more than 150 years before the word Freemasonry, or Speculative Masonry had existence. Masons kept it, and in England now keep it.

only as one mechanic trade among a hundred others. And as the Hon. C. D. Colden says,—“the masonic society has no more pretence to a divine origin, than the societies of stationers, butchers, bakers, carpenters, or any other trade;” so it is true that masons have no more pretence to keep the 24th of June a holiday, than the societies of tailors, cordwainers, blacksmiths, or any other craft or trade.

The Statute of 5th Elizabeth A. D. 1562, which repeals that of Ed. 3, that of Henry 6th, and all others relating to artificers' wages, ordains, that the wages of mechanics shall be determined annually by the justices of each shire and others; it punishes with imprisonment both him that gives, and him that receives, more than the statute wages; and it describes mechanics as those who exercise any “*mystery, art, science, labor, or manual occupation.*” “*Sciences, crafts, mysteries, or arts of*” thirty-one named trades of mechanics, is a clause of section 3, and is referred to in section 4, by “*the aforesaid arts and sciences,*” viz :—The 31 enumerated mechanic arts. The words “*feet, mystery, or art of a merchant, draper, goldsmith,*” &c. used in this statute, readily explain the origin of all masonic Pretensions to *art, and mystery, and learning*,—they sprung with the apron and trowel from the “*feet, mystery, art, and science*” of hammering stone, and laying wall.

In this statute, too, is the masonic word *tyler*, “*rough mason, brickmaker, bricklayer, tyler, slater, tylemaker,*” &c. The *tyler* covers the masonic lodge, by keeping off *cowans*, as the *slate*, or brick *tyler* covers the house with a roof of impervious slate or brick.

Sec. 26, fixes the time from and after which, the various trades mysteries, crafts, and sciences, might, under limitations given, take apprentices to their several callings for seven years; and that time is “*the feast of the nativity of St. John the Baptist.*” Thus that day probably became, and now is, English mechanics holiday; for as his seven years servitude on that day begins, so on that day his life of servitude ends, and freedom commences, which is a holiday.

This statute was passed before the Union of England and Scotland, and does not extend to Scotch mechanics. But the masons of Scotland forming a Grand Lodge, A. D. 1736, as England had done A. D. 1717, it was proposed to make the 24th of June, or St. John's day, *Scotch* masons' holiday: but national pride rallied around St. Andrew, the patron Saint of Scotland, and the Scotch dedicated their services to him, and keep 30th of Nov. St. Andrew's day, in honor of their ancient brother, St. Andrew!